A notable

sermon made within S. Paules church in Lōdon, in the presence of certen of the Kinges and Quenes moost honorable priuie coūsell at the celebration of the exequies of the right excellent and famous Princesse, lady Jone, Quene of Spayne, Sicilie & Nauarre, &c. the xviij. of June, Anno, 1555. By maister John Feckenam, Deane of the sayd Churche of Paules.

¶ Set forth at the request of some in auctoritie whose request could not be denayed.

EXCVSVM LONDINI
Cōsilius Roberti Caly, Typographi
Mense Augusti, Anno, 1555.
Cum priuilegio.

A

Gens absque consilio, & sine prudentia: Vtinam saperent, & intelligerent, ac nouissima prouiderent. People voyde of good counsel, voide of wisedom, and of all foresyghte of thynges to come. Vtinam saperent et intelligerent: Would God they would be wise and understande, and proude for the last thinges.

Theme. Deut. xxxii.

Hese are the wordes of the prophet Moyses, written in the xxxii. chapitre of Deute. Which I haue chosen as a theme or proposition at this tyme to staye vpon, for so muche as you do so manifestlye declare your selues to be gens absq; consilio, People

cleane voide of all good consy-
deration, knowledge or coũsell
what to do: & sine prudentia, &
wythout wysedõ & forsighte
to knowe howe thinges ought
to be done. That by the decla-
ration made of the sayd theme,
you myghte be brought into
some more better cõsideration
of your selues & of your owne
most fraile and brickel estates:
and thereby to learne nowe at
the length (after so oft callinges
vpon, & so many vertuous and
most godlye instructions) these
three notable and chiefe lessons:
wherof the first is sapere, to be
wise: the seconde is intelligere,
to vnderstande: and the thirde
is nouissima prouidere, to make
prouision for the laste thinges.
That by the fyrst lesson & learn-
ynge of wisedome, we may
haue sure knowledge of thin-

iij. Lessons.

ges past. By our seconde lesson of perfite vnderstandinge, we may haue the right consideration of thinges present: therby the more earnestly to atteyne ẏ third lessō of good prouisiō making for ẏ thiges to come: whē Salomō saith in ẏ. xiiij. of the prouerbes: acceptus est regi minister intelligens. A wise seruaūt saith he, whiche by the knowledge of thinges past, and wise disposition of thinges present, shall here in his lyfe time make good prouision for thinges to come: acceptus est regi, is approued and accepted before God. Let vs therfore at this present learne of the prophet Moyses these thre notable lessons, that is to say, sapere, intelligere, ac nouissima prouidere, to be wyse, to vnderstand, and to prouide for

Prou. xiiij.

the last thinges, that we may be made wise seruauntes and prudent ministers, & be accepted and approued before God oure Lorde and kynge. When by the first lesson (sapere) of wisdome, we may here in this lyfe haue intelligence of al thinges apperteynyng to God: By oure seconde lesson (intelligere) of discrete and perfit vnderstanding howe passing and transitorye, howe vayne and flydyng these worldly thinges are: Whereby we shal the more easely atteine the thirde lesson (nouissima prouidere) of good prouision makynge for the laste thinges and thinges to come. When by the first lesson of a wyse & circumspecte knowledge, a man shall perceyue Gods most vprighte & terrible iudgementes, which

can

can not be decepued: By the ſe-
conde leſſon of cleare vnderſtã-
ding, he ſhall enter into the re-
membrãce of him ſelfe, of his
owne corruption and mortall
nature, which can not be auoi-
ded: Therby to make the bet-
ter prouiſion for the ioyes to
come, which can not be expreſ-
ſed. Be you wiſe therfore (dere-
ly beloued) & let vs from hence
furth be no lõger ſicut gẽs abſq;
conſilio & ſine prudentia, as
people voyde of good counſell,
and without wiſedome and
knowledge: but let vs now pre-
ſently lift vp our hartes. & pre-
pare oure ſelues to learne theſe
thre ſo profitable leſſons, ſapere,
intelligere, ac nouiſſima prouide-
re, to be wiſe, to vnderſtande
and to prouide for the laſt thin-
ges: and with ſo much the bet-

ter willes, for that it hath pleased almightie God (Qui non vult mortem peccatoris sed, magis vt conuertatur et viuat who desireth not the death of a sinner, but rather that he should turne from his wickednes and liue) like a most bountiful and most mercyfull father to sende hys prophet Moises as an ambassadoure to excite & admonishe, and call vpon vs for the same with these wordes whiche I haue chosen for my theme. Gens absq; consilio & sine prudentia, Vtinam saperent & intelligerent ac nouissima prouiderẽt. People voide of good counsell, voide of wisedome and all forsyght of thinges to come. Woulde God they wold be wise, & vnderstãd & prouide for the laste thinges.

Ezec. xviij.

Hic fiunt preces.

Gens

Gens absq; consilio & sine pru-
dentia vtinam saperent, & intelli-
gerent, ac nouissima prouiderent.
People voide of good counsell
voide of wisedome, and of all
forsight of thinges to come; v-
tinam saperent & intelligerent;
Would god they wold be wise,
and vnderstande, and prouide
for the last thinges.

Thema. i. & .ii. membrum.

First the prophete Moyses
Gods ambassadour, earnestly
wisheth and desireth that we
mortall creatures here liuinge
in this worlde; as it were in a
slipper passage vnto deth, shold
be of suche ripe wisedome and
perfite vnderstandinge, as to
knowe howe that this present
life is but transitory, and (as
Job saith) q, quasi flos egreditur
that it passeth away as it were
a floure, fugit velut vmbra, fly-

Firste to knowe that this present lyfe is flyinge.

Job. xiiij.

eth as it were a shadowe. & repletur multis miseriis, and is al bewzapped in wzetchednes, subiecte to all maner of vanitie, defoiled with the filthinesse of sinne, and that it shall perishe within a shozte time. And therfoze in the scriptures the life of man is cõpared and resembled vnto thinges of moste vanitie: As somtime to herbes oz grasse growing in the feld, as the pzophet Dauid saith. Homo sicut fœnum dies eius, sicut flos agri sic efflorebit. The daies of man are but as grasse, he doeth flozishe foz a litle season euen as it were a flowze in the felde. Somtime to a shadow and vanitie. Homo vanitati similis factus est, dies eius sicut vmbra prætereunt, saith the Psalmist. Mã is made like vnto a vanitie, his daies

Psalm. ciii.

Psal. cxliii.

dates passe awaye as it were a shadowe. Somtime to a wind. Ventus enim est vita mea, saieth Job. My life is but a blaste of winde: Somtime to a vapor, as Saint James saieth. Quæ est enim vita vestra? vapor est ad modicum parens, & deinceps exterminabitur. What thing is your life, saith sainte James? It is, saieth he, euen a vapor appearing for a litle season, and then it vanisheth awaye: And somestime to nothig. Nihil enim sūt dies mei, saith Job. For my dates are nothing: God so disposinge cleane to withdraw the inordinate loue of this wretched lyfe out of the hartes of men. When there is no man of any wisedō or vnderstanding that shoulde much regard or set by that life whiche is so vncertaine as the

Job. vij.

Jaco. iiij.

Job. vij.

floure of the felde, so inconstat as the winde, so vaine as a shadowe, so transitory as a vapor tossed and tombled in the aire, and finally so litle worth as nothing: But by this wise knowledge and vnderstandynge, the more vile that this presente life is knowen to be, the more easely it maye of all men be neglected, despised & set at nought for the loue of ỹ life, which shal neuer vanish, but euer endure.

Besides this knowledge, how fickell, howe fraile, howe vayne and howe transitory this presente life is, the prophete Moyses wisheth vnto vs a further knowledge to be had of thys our mortall lyfe, and that we mortall creatures woulde be wise and vnderstande, how sorowfull is the first entringe of

1. To know the miseries therof.

mans lyfe into this wretched
worlde, maximo cum fletu, vagi
cu, inertia & imbecillitate mag-
na, with much wepynge & cry-
ing, with muche ignorãce and
feblenes: He is borne naked in-
to the worlde and naked from
hence he muste departe againe,
made of the earth, and to the
earth he must retourne agayn.
How chaũgeable his life is for
his time here abydinge, and as
Job saieth, Nunquam in eodem
statu permanens. Never con-
tinuing in one state, now riche
nowe poore, nowe hoole nowe
sicke, nowe merye nowe sorye,
nowe coumynge nowe igno-
raunt, nowe seyng nowe blind,
nowe free nowe bonde, nowe
good nowe cuyll. And finally
howe terrible and fearfull shal
be the passynge of the same at-

The first entry of man into this worlde is full of sorowe.

The time of his abyding here is ful of mutabilitie. Iob. xiiij

His ende departure full of fear

his

his departure againe.

3. To know the necessitie of death.

Ouer and beside these knowledges, the prophete Moyses earnestly wisheth that we miserable creatures here abiding in this worlde, woulde once be wise and vnderstande and knowe the great necessitie of death that raigneth ouer vs: An acte and decree beinge alreadie past against vs, that die we must. Hebr. 9. Statutū est (saieth S. Paule) ōnib9 hominibus semel mori. It is decreed & appointed for al men once to die. And this great straite & necessitie of death then first beginneth to take place in man, when the soule is ioyned to the bodie, and continueth in man vntyll the separation of the soule frō the bodie againe. For life is no soner comme into the bodie by

the

the presence of the soule, but but death furthwithall issueth out of his graue and sepulchre to take away the same againe: and by the very same way that life goeth, death commeth. Do not we see the order of this present life to be such, that after infancie commeth childhod, after childhood youth, after youth mans state, after mans state age, then olde age, and so at the last death? The whiche order and naturall course can by no law, statute or meanes that man can inuent, be infringed or broken, neither yet once stayed or pluckt backe. No not Minos the lawe maker at Crete, nor Lycurgus at Lacedemony, nor yet the wise Solon in his lawes deuised at Athenes, could make any repeale of this

Minos.
Lycurgus.
Solon.

decree

decree and ordinaunce of God. When from the first man Adã, vnto this most noble and gracious queene of Spaine late departed, none hath escaped or cã escape this sentẽce of death.

Noe. Loth. Toby.

No not Noe for all his righteousnes, nor Loth for al his hospitalitie, nor yet Toby for all his diligẽce in buriyng ỳ dead could escape this rigorous sentẽce of death. Whẽ it was neither the strong & mightie faith of Abrahã, nor the supplanting of vices that was in Jacob, nor the great meknes of the prophete Moyses, nor the chastitie of Joseph, nor yet the holines of the prophet Samuel, that coulde persuade death to be the more fauourable to thẽ.

Abraham. Jacob. Moyses. Joseph.

The great wisedome, riches, might & power of kyng Salo

Salomon.

mon

mon, the great strength & force of Sampson agaynst his enemies, the puissaunce of the king and prophete Dauid, his feates of chiualrie & great mighte in armes coulde not auaile against the assaultes of deathe: death beynge fauourable to no man, but like cruell and tirannous to euery man. And therefore I do rede that death was portred & painted of the Paynims with the face and coũtenaunce of a tiraunt hauinge in his hande redie bente bow and arrowes to kill, slea, and shote at euerye man withoute all respecte or acception of persons. And in daily lousing of his dartes at vs, albeit that sometime he ouershoteth vs, and in sayinge of vs death kinges. Quenes, Dukes, Earles, Lordes:

Sometime his darte lighteth
to shorte of vs, and in the stead
of vs, striketh our seruauntes,
oure tenauntes and our poore
innocent neighbours dwelling
by vs, sõtime his dart maketh
a very narrow myss of vs on
the right hand, and killeth our
wiues, our children, oure fren-
des & kynsfolkes so derely be-
loued. And albeit that his fierce
dart glyde somtymes to wyde
on the lefte hande, and in say-
ling of vs, killeth oure aduer-
saries and enemies, and therby
bryngeth vs oftymes into a
vaine comforte, foolishe mirth
and reioysinge, makinge vs be-
leue that he is our frende in the
dispatche of those that loue vs
not: Yet the tirãnie of his hãde
is suche that he will not faile
at the length to hitte vs. And
wheras

wheras deathat the beginning was so vnripe and vnperfite a boweman, that he firste shoo-tinge and lousynge his dartes at oure first father Adã, it was nine hundzed and thirtie yeres, (whose age was no fewer yeas-res in nũbze) before he coulde strik him. And wheras he bare his bow dailie bent against his sonne Seth, it was nine hun-dzed and twelue yeares, before he coulde hit him. And wheras he daylye laie in waite to ouer-thzowe with his dart Mathu-salem, Enoches sonne, it was nine hũdzed thzescoze and nine yeares before he coulde ouer-thzow him. Yet within a certẽ space after, by daily cultõe and exercise of his hande, he began to waxe a moze perfitte bowes-manne, euerye daye shootynge

Adam. 930.

Seth. 912.

Mathusa-lem. 969.

more nere his marke thē other, in so muche that by the time of dayes of kynge Dauid, he got him suche a redinesse and stedfastnesse of shotynge, that he would not haue failed (for the more part) to strike his marke within the spāce of .lxx. or .lxxx. yeres, like as the prophet Dauid witnesseth saying. Dies annorum nostrorū in ipsis septuaginta annis. Si autem in potētatibus octoginta anni, & amplius eorum labor & dolor. The daies of our age saith he, are .lxx. yeres, and yf men be so stronge that they come to .lxxx. what so euer is more, is nothinge but labour and sorowe.

Psal. 89.

The tirannie of death

Thus you may perceiue not only the necessitie of deth, that die we must: but also how cruell a traunte deathe is, whose tiran-

tyrannye daylye increaseth a-
gainste vs more and more, eue-
rye day shortninge oure liues
and shootynge more nere the
marke then other. Whose af-
faultes and lieng in wayte for
vs be wonderfull subtile and
craftie. Sometime he maketh
towarde vs as it were with o-
pen batayle, sendynge before
hym vnto vs diuerse infirmi-
ties and sycknesses: and vnto
some hoare heares, blered eies,
tremblinge and shakinge han-
des, stouping shulders and cro-
ked backes, as it were messen-
gers or herauldes at armes
sent before him. Somtime he
commeth priuely creapinge as
a thefe, and stealynge vpon vs
like as he dyd vpon the riche-
man, of whome we rede in the
twelfeth of saincte Lukes gos-

pel, sending to vs no warnin-
ges or messengers at all before
him. Therfore almightie God,
to cause vs to be in a redines a-
gainste his sodaine comminge,
and oftentimes to haue the vn-
certaine houre of deathe in re-
membraunce (whiche our fraile
and deadlie sickenes maketh vs
so ofte to forget) hath sent vn-
to vs his Prophete Moyses:
which prophete Mo ses much
lamentyng and sorowynge our
great blindnes, saieth vnto vs
these wordes of my Theme.

Gens absq; consilio, & sine pru
dentia: Vtinam saperent et intelli-
gerent, ac nouissima. &c.

But why doeth the Prophet
Moyses so vehementlye wishe
and desire vnto vs this cleare
wisedome, and perfite vnder-
standinge of the vanitie of this

present

presente lyfe, of the myserye of the same, of the filthynes of our owne corruption, and the necessitie of deathe? Doubtlesse forbycause the perfite knowledge and throughe vnderstandinge of these thynges are in vs, the destruction of pride, the quenchinge of enuie, the verye medicine of malice, the drivinge awaye of lecherye, and the extirpation of all worldly boast & vanitie, and finallye the recoueringe of euerlastynge lyfe. For what thinge (I praye you) lyeth in the compasse of mans wit, that sooner moueth a man to mekenes, & to the perfection of al holines, then doth the consideratiō of his own corruptiō: and the diligent vnderstādinge how that he liueth here in this wretched world as an outlaw

a pilgrime, a geste full poore in all vertues, full vnstable in liuinge, peraduenture not abydinge here till to morowe: For this maner of consideration & diligent vnderstāding, doubtles shall cause a man to despise al the boaste of this life, the busines of worldly vanities, and all vncleane lustes and delectations of the fleshe. And in this maner of thinkinge, the soule receiueth knowledge of sinne, the knowledge of synne bryngeth repentaunce, repentaunce causeth amendemente and satisfaction makynge for synne, and all these together do engender in a man a verye hope, sure truste, and firme strength in our Lorde God. The which thinge the Prophete Moyses throughlye considerynge, wis-

sheth

ſheth by feruent deſire, ſayinge vnto you the wordes of my Theme. Vtinam ſaperent & intelligerent ac nouiſſima prouiderent. Would God men woulde be wiſe and vnderſtande, and prouide for the laſt thinges.

But alas howe longe ſhall we be ſicut gens abſq; conſilio & ſine prudentia, as it were people voide of good counſell and without foreſight and wiſedo? All to fewe beynge amonge vs that haue the cõſideration, the wyſedome and cleare vnderſtandynge of theſe thynges in perfit remembraunce. Ful few there be that ſette before their eyes & knowledge of their owne infirmitie, their bodely corruption, the minde of their ſinnes, the day of their deth, or yet the paynes of hell: but muche like

vnto

vnto brute beastes do procede liuinge here in this world, neither regardynge God, nor yet verye muche fearing the deuil. Woulde God therfore, in folowynge thys exhortation of the prophet Moyses, we would once begin to waxe wise, to vnderstande, and to make prouision for the laste thinges: And that by the contemplation and beholdinge of our selues in this so profytable a myrroure and glasse of our owne corruption, and frayle nature, and of the greate certitude of death that abydeth therin. At whose first entrye and breakynge into our houses, beholde howe the conscience begynneth to dreade, howe the hearte quaketh, the heade stoupeth, the witte wasteth

The glasse of our own corruption.

steth, the strengthe falleth, the visage wareth pale, the tonge fombleth, the breath goeth awaye, the speche very rare and thynne, all the beautie of the body cleane tourned into a griselye and fylthye corruption: and after that the bodye is buried, it falleth into a cationlyke stenche, the fleshe cleane tourned into grubbes meate. Be you wyse therefore, O ye mortall creatures, and vnderstand howe that thys is an horryble syghte, but it is full profitable.

O howe blessed and happye is he, that circumspectlye beholdeth hym selfe in this mirrour or glasse, when there is no crafte, no medicine, none instruction or teachynge that sooner destroyeth all

vyces,

vices, and planteth al vertues, then doeth the inwarde beholdinge of a mans owne corrupcion and laste ende.

Ponge men To this glasse therefore repaire ye first, O ye lustie ponge men, (whiche by the deceitfull wantõnes of your youth do go so vpright, stretching out your selues, bearing vp your heades aloft with lustie courage) and learne of stronge Sampson, of mightie Golias, and of the hardie captaine Holofernes, and other which perished in ỹ boaste of their owne strength, what great folie it is to glorie in the strength of the bodye, whiche shall so sone decay and be ouerthrowen.

Olde men. To this glasse come ye al, O ye olde fathers, vnto whome deathe beyng very fauourable

hathe

hath sent before him vnto you so many messengers, as youre hoare hears, bleared eies, dropping noses, sagginge chekes, your lippes hanging, stowping neckes and shulders: come your hither and beholde your selues and learne at the least wayes nowe in youre olde age to be wise & vnderstãde what vaine hope you be in, whiche do loke and make your most bayne accomptes, to liue one yeare longer: be ye neuer of so greate an age, euer crepynge awaie and sore fearinge to die. O ye olde fathers and hoare hearers, why feare ye to die at. lxx. or lxxx. yeres of age, when all the tyme that ye shal liue after is in heuines, in greuous aches, in continual decayng, and neuer vpright, but rolinge, relinge and

ready

redye to fall in to the graue, whiche you do so lothe: Why therfore feare ye so sore to dye, when by death God doethe chaunge vs from an olde filthy house into a newe? For certaine lie death is but a playe, wherin the player (if he be wise) aduentureth but a litle to winne muche. Whiche thynge is verye easlie perceyued of all those men which are of perfit knowledge, howe muche blessednes God is of, vnto whome we hope to go by death, and of how muche euyll these worldly men are, wyth whome we are conuersant here by life.

Gentlemen

O ye gentlemen and men of nobilitie, come you hyther also to beholde your selues in thys glasse. And here you shal learne to be wise & vnderstande, whether

ther the filthie grubbe worme or maggotte dare not aswell breede in youre, fleshe of your bloode whereof you bragge so muche, & wast & consume your carcasses, of your partes alwayes so deintely made of & so delicately nourished & fed, aswell as other inferior & porer mens.

Gentle women.

O ye gentlewomen & faire ladies greatlie deliting in pure glasses, forgette not I praye you to beholde youre selues in this glasse of al other most profitable, which are so fōdely geuen here in this worlde to set forth youre selues, wyth youre browdred heare (whiche is a greate abuse) youre fyngers be set with ringes, bearing purses full of swete sauoures & smelles, and bandes aboute youre neckes fynely wroughte wyth

silke

silke, and beset with pearles, with bracelets ful of gaudies, and suche other like maner of disguisinges. O ye foliche women whiche do bestowe and spende a greate parte of youre liues in the deuise of suche vanities. Vtinam sapereris & intelligereris. Would God you would once lerne to be wise, perceiue & vnderstōd with what goodly trinkettes you shall be apparailled in ỹ straitnes of your graues and sepulchers, where ye shall with Job say. Putredini dixi, pater meus es tu mater mea & soror mea vermibus. I saide vnto corruption, thou arte my father: and vnto the wormes you are my mother and my sister. Why do ye therfore make so much of so filthie a carkas, and waste so much time in washing

Iob. xvij.

thinge, kemming and pranking of the same, vnto no small pryd and ostentation: when ye do but loose youre labours, and in so doynge you do nothing els, but floure a fylthye donghyll, and garnish a smokie miskin, which you shall neuer make sauerie, washe him neuer so muche.

Riche and honourable men.

O ye great richmen, men of authoritie, honour and estimation, whiche are as Gods here in this world, all thinges therin beinge at your commaundement by reason of your authoritie and riches, Come you also and repaire vnto this glasse, & tell me whether you can wyth all your authoritie, might and power, with all your golde syluer, and worldlie treasures, either feare or corrupte death, yea so much as to make hym so

partial and fauourable to you, that he will let you escape: like as in al other worldly thinges els, you can do, peruertinge all good lawes by the suppression of iustice. O ye worldlynges which liue here as goddes vpõ the earth: Do not you here lyuinge perceiue, howe the time flieth without retornynge: howe the life trauelleth on her iorney withoute ceassynge: howe the flesche consumeth withoute felynge? and howe the glorye of this worlde passeth as it neuer had bene? (The landes, possessions, riches, iewelles and treasures therof oftentimes falling into those mennes handes, who by oure willes shoulde haue the lest part therof.) Why therfore be ye so forgetfull of youre selues, and so noselde in all world-

lie

lie vanityes, as thoughe they shoulde euer contynewe and neuer take ende.

O ye kynges and Princes, ye magistrates and rulers of thys worlde. O ye prelates & byshoppes, hauynge charge of Christes churche and familie. O all ye of hyghe and lowe degree, whether ye be gouernoures or subiectes, maisters or seruauntes, superiours or inferiours, come hither & beholde your selues in this cleare mirroure and glasse of your own corruption: & by a diligent examinaciō and consideration wyth youre selues what you haue bene, and of howe vyle a matter borne in to thys worlde (nēpe ex menstruo mulieris:) What you are at thys presente touchynge the

Kinges Princes.

Prelates, Bysshoppes & subiectes.

Consider what we were.

What we are.

bodie, when as S. Bernard saith. Considera quid per oculos, quid per nares, per os, per aures, cæterosq; corporis meatus emiserit, et nunq̃ vidi vilius sterquilinium. Cõsider wel, saith he, what a man sendeth furth and auoydeth by his eies, his nosetrilles, his mouth, his eares, and other the passages and pooers of the bodie, and thou maiest well say nunq̃ vidi vilius sterquilinium. I neuer saw a viler donghil: And what we shall be, nempe terra et cinis. Euen verie earth and asshes. Quia pulvis es & in pulverẽ reuerteris. For dust thou arte, & into dust thou shalt returne againe: and you shall beginne to waxe wise, perceaue and vnderstande, howe muche more matter we haue in our selues of humilitie then of pryde, of mekenesse

What we shall be.

Genes. iij.

nes then of ostentation, of so-
rowe then of ioye, howe muche
more matter also of abhorring
oure selues, then of gloryinge
in oure selues, of contemnynge
& setting this world at nought
then of reioyse in the worlde, &
of followynge the moste godlie
and holsome counsel of the pro-
phete Moyses, then of neglec-
tyng the same. Which prophete
as an embassador sente of God
to plucke vs into a more perfite
remembraunce and knowledge
of our selues with most earnest
and heartie desire wisheth the
same, saying vnto vs the wor-
des of my theme. vtinam sape-
rent et intelligerent. &c.

And this wisedome and vn-
derstanding beyng first obtey-
ned and got by the considerati-
on and diligent beholdynge of

our

our selues in this mirrour and glasse of our own corruption & mortal nature: let vs now procede to ꝑ last part of this theme, & expresse in a worde or .ij. what prouisiō muste be made of oure partes for the last thynges, & so I shall shortly cōmit you to go. And touchig a right order to be obserued in this prouision making for the last thinges: Firste I shall declare vnto you, what these last thinges are, & so after what prouision of oure partes oughte to be made for thē. And these last thiges being many in nūbre (whē al these thiges may iustly be called nouissima, ꝑ laste thinges which shall serue at the last, & be of cōfort to the soule of mā, when al frendshyp, al helpe, comfort & pleasure of this worlde shal faile.) But here at this pre-

To prouide for the laste thynges.

sent

sent, to vse brevitie, I shall en-
treate chefely of these foure last thinges, that is to say, of death, of the iudgement of God, of the paynes of hell, and of the ioyes of heauen. For the which foure last thinges I would haue you in the short course of this pres̄ēt life to make prouisiō. First that we may here finish our life, and die wel. Secōde, that we ma re-
ceiue at the hādes of God a cō-
fortable & a merciful iudgemēt. Thirdly, we must here prouide to auoide the horrible paines of hel. Fourth & last we must pro-
prouide so here to liue þ we may be partakers of the life euerla-
sting & ioyes of heauen. And to auoide cōfusiō herin, þ maner of this our prouison making must be sundry & diuerse, like as the vocations, degrees, and estates

Foure last thynges.

First.

Seconde.

Thyrde.

Fourthe.

of men be sundry and diuerse. As the Bishoppes, Priestes & prelates of christes churche hauing the flocke of Christ committed to their great cure and charge. They must make their prouision for these foure laste thinges by a circūspect fedinge of Christes flock with good and holsome doctrine, by a diligent serche of their partes to be made for the losse shepe whiche haue perished in ỹ late plague of errours and Heresies: by a wise bringing of them backe again into the folde and vnitie of Christes church, by a merciful binding and knitting of the woundes of thy sooze cut and mangled shepe: by a charitable nourishinge and confortinge of the weake, sicke & feble among them, hauynge in their brestes

towarde

towarde their flockes the very zeale of a good pastour and shepherde: whose zeale is suche (as Christ witnesseth) q, animã suã det pro ouibus suis, that he will not sticke to giue his life for his shepe, like as our sautour christ hath geuen vs example alreadie, and as Moyses desired deleri de libro vitæ, to be blotted out of the booke of life: and saint Paule Anathema esse a Christo pro fratribus, to be accursed frõ Christe for his brethren. And their prouision for these foure last thinges being on this wise layd for, & circumspectly made, God shall graunt them all, and sende vnto them a quiet & blessed death, and a most comfortable and mercyfull iudgement, deliuering them frõ the horrible payns of hel, and restoring them

Iohn. x.

Exod. 32.

Roma. ix.

them to the eternall blisse and
Shepe of ioyes of heauen. All the rest of
the flocke Chzistes familie oz housholde,
of Chzist. whiche are not shepardes but
shepe of his folde and pasture:
You must here begin and make
your pzouision foz these .iiij. last
thynges. First by a diligent gy-
uing eare, and hackening to the
voices of your sheperdes, & by a
circumspecte and wyse refusall
of all counterfeit and straunge
voyces. When the true shepe of
Ioan. x. Chzist non sequuntur alienum,
sed fugiunt ab illo, quia non noue
runt voces alienorũ, do not folow
a straunge shepard, but flee frõ
him, foz they know not the voy-
ces of straungers. Neither
will they be deceyued by the
Aryans. straunge voyces of the Ary-
ans in denying the deitie of our
Sauioure Chzist: noz by the
straunge

straunge voices of the Nestozi- Nestorius.
ans and Eutichianes in denes- Eutices.
yng of Chzistes humanitie: noz
by the straunge voyces of the
Manichees in their deniall of Manes.
the fre choise of man: noz yet by
the straunge voices of the Pe- Pelagius.
lagianes attributing to muche
to the free will of man. When
the trewe shepe of Chziste will
not be deceyued by the bar-
reyn voyce of Eunomius the Eunomius
Solifidiane, noz by the mon-
struous voyce of Beringarius, Beringari-
in hys denyall of Chzistes be- us.
rye Reall and bodelye pzesence
in the mooste blessed Sacra-
mente of the altare, noz yet by
the euill shreakinge and moste
straunge voyces of Martyn Luther. Martyn
Luther, Martyn Bucer, Pe- Bucer.
ter Martyz, Cozolastadius, &c. Peter Ma-
zwin-

Zwinglius. Zwynglius, Decolãpadius & other, the very pale breakers of the vnitie of christes church, the breders of al scismes & cõtentions in the same, ỹ blasphemers of christes sacramẽtes, the subuerters of all good ozders and constitutions, the reuiuers of olde cankered and rustie heresies, and now by thẽ newe furbished and set fozth to the shew and therfoze their bokes iustly condemned here in this realme by a late proclamatiõ set fozth by the kinge and Quenes maiesties. Wherunto I do exhozte you to be obedient, & to bringe in your bokes of heresies, accozding to the purpozt therof: fozasmuche as the trewe shepe of Christe will geue no eare vnto their moofte monstrous and straunge voyces: when these

and

& al other like voices which do
diſwade from the antiquitie, v-
nitie and vniuerſalitie of Chri-
ſtes church muſt nedes be moſt
monſtrous and ſtraunge voy-
ces. Therfore O ye Londoners Londoners
and inhabitauntes of this cy-
tie, Ceaſſe youre greate folye I
beſech you, & be you no longer
ſicut gens abſq; conſilio & ſine
prudentia, as people withoute
good counſell, and all foreſight
what wil enſue & folowe here-
after: Vtinam ſaperetis & intelli-
geretis, ac nouiſſima prouideretis
Woulde God you woulde be
wiſe, perceiue and vnderſtãde,
& make prouiſion for theſe. iiij.
laſte thinges, by eſchewyng of
all ſtraunge voices, and herke-
ninge vnto the voyces of your
ſheperdes, & by a dyligente cal-
linge of youre ſelues into ſome
better

better remembraunce, consider-
ryng how longe time they haue
spent in calling vpon you, with
how much patience your slouth-
full retourne from your wicked
errours and heresies hathe bene
borne withall at the handes of
God, at the handes of our most
noble king and oure moste mer-
cifull lady and Quene, and also
at the handes of your Bishop-
pes and preachers among you:
Wheras you beynge persons se-
duced with many straunge voi-
ces of these deceitfull Wayze-
maides do dailie recōpence this
their most mercifull tolleration
and gentilenes, with most cur-
sed and wycked speakynges,
blasphemyng God, and reysing
vp false lyes and rumors a-
gaynste oure mooste gratious
kynge and Quene. In so much

that

that I for my part at this time occupiynge this place (of verye greate zeale and loue whyche I haue euer borne vnto you,) am forsed thus muche to saye vnto you: that excepte you geue better eare to the voyces of youre shepardes: excepte ye shortlye retourne frome youre wycked heresyes into the vnitie of Christes churche agayne: and excepte you become wyse and vnderstande, and shortlye amende thys youre small regarde and moofte euill prouision makynge for these foure laft thinges: Doutles your euill beleuynge and corrupte lyuynge shall bringe you vnto a miserable and lamentable deathe and endynge: and to receaue therefore at the handes of God, a ſtrayte and moofte ryghte

iudge

iudgement, to your great losse of eternall ioye and blisse euerlastynge: and to the wynninge of the perpetuall tormentes & paynes of hell.

Gentlemen and noble men.

Ye gentlemē and noble men whiche in lyuynge here in thys worlde be very politike and ful of all maner of worldlie prouisions, Vtinam sapereris & intelligeretis ac nouissima prouideretis: Woulde God you woulde be wise, and vnderstande, & make prouision for these foure laste thynges, that you maye finisshe the race & course of this shorte life with a quiet death, and finallye to receaue at the handes of God a mercifull iudgement, into ioye and blysse, and not to susteyne the tormentes of hell. The maner of this your prouision makinge muste be, by the

mains

maintenaunce of Goddes glorie and honoure, by youre vprightis ministration of Justice, & by the authoritie committed vnto you of God, to defende the catholike fayth and religion of God, hys churche and moste blessed sacramentes, and all the ministers of the same, seruinge God in theyr bysshoprices, Cathedrall churches, houses of religion, vniuersities, colleges or elles where. When otherwise doubties your prouision made for these foure last thinges shall be all to shorte and after a wronge sorte. O ye therfore that are sicut gens absq; consilio et sine prudentia, as people voide of counsell, wisedō and all forsight: vtinam saperetis Would God you would be wise and vnderstande whether this your prouision by you and your

ādyse and counsell made here (as for an example) in this Cathedral church of Paules, where of the nūbre of. lviij. or lx. prestes, be nowe left by your prouision, but onely twelue prestes, called Peticanones, here dayly to serue God in the Quere: whether this your pretēced seeking of Goddes glorie and honoure in all your doyng, may be called a prouysion, or rather a subtraction or plaine diminution of the same. O ye that are wandryng here in thys worlde sicut gens absq; consilio et sine prudentia, as people without counsell and voyde of wisedom and all forsyghte: Is this a prouisiō for the vpholding of Christes catholike faith and religion here in this realme by nighte and daye prayer, by readynge,

preay-

preachinge and teachyng, by li-
berall almes geuinge and relei-
uynge of the poore membres of
Christe, to ouerthrowe mona-
steries, colleges & hospitalles,
to spoile bishopriches and their
Cathedral churches, so craftely
to crāpe & fleese ẏ vniuersities,
by a couetous exchaungynge of
theyr landes? Is this your pro-
uision? O gens absq; consilio & si-
ne prudentia. O ye people voyde
of coūsel, vnderstādyng & fore-
sight: Vtinā saperetis. O woulde
God you wold once becōe wise,
to perceyue & vnderstande that
excepte ye shortlie repent and do
penaūce here in season for your
greate wyckednes, here to con-
fesse and acknowledge ẏ same,
here to make satisfactiō & to re-
store agame, doubtles your pro-
uision for these. iiij. last thinges
will

will be very slender and right noughte worthe. When otherwise you shall be sure here to finishe your liues with a lamentable and most miserable death, and finally receiue at the handes of God a fearfull and terrible iudgemēt: to the losse of perpetuall ioye and blysse: and to the winninge of the euerlasting paynes and tormentes of hell. And here a litle further, & somwhat more generally to speake touching the prouision making for these foure laste thinges after suche sorte, and as the Apostle Paule hath already prescribed vnto vs in his Epistle to the Ephesians the. v. and. vi. chapters, as first: Suche among vs as be maryed and haue wiues, let them prouide by a godly loue vnto their wyues: like as Saint Paule

Maried me

Paule teacheth, saying: Viri dili- Ephes. v
gite vxores vestras, sicut christus
dilexit sponsam suam ecclesiam, et
semetipsum tradidit pro ea. Ye
husbandes, saieth sainct Paule
loue your wyues like as Christe
loued his spouse the church, and
gaue him selfe for her. Ye mar- Maried
ried women and wyues, you women.
muste make your prouision by
your due obeysaunce vnto your
husbandes. The Apostle Paule
willing the same, saieth. Mulie- Ephes. v.
res viris suis subditæ sint, sicut do-
mino, quoniam vir caput est muli-
eris, sicut christus caput est eccleſiæ
Sicut igitur ecclesia subiecta est
christo, ita & mulieres viris suis in
omnibus. Ye women, sayeth he,
be you subiecte vnto youre hus-
bandes as vnto the Lorde. For
the husbande is the head of the
woman, as Christe is the head

of the churche. Therfore lyke as
the church is subiect vnto christ,
so let women be to their husbā-
des in all thinges. Suche as be
fathers. fathers and haue children, you
must prouide by a godlie & ver-
tuous education of your childrē.
Epheſi.vi. Et vos patres, saith sainct Paule,
nolite ad iracūdiam prouocare filios
vestros: Sed educate illos in dis-
ciplina et correctione domini:
And ye O fathers, saith he, pro-
uoke not your childrē to anger,
but bringe them vp in the disci-
pline and correctiō of our lord.
Children. And ye children, ye must make
your prouision by rēdring your
dewe obedience vnto youre pa-
rentes, and by honouringe and
reuerencing of them. For so S.
Ephes.vi. Paule teacheth you sayinge. Fi-
lij obedite parētibus vestris in do-
mino: Hoc enim iustū est. Honora

pa-

patrē tuum, et matrem tuā, vt bene
sit tibi et sis longæuus super terrā.
O ye children, saith the apostle,
obey your parentes in our lord:
for ꝑ is right. Honour thy father
& thy mother, that ꝑ maist prof
per, & lyue long vpon the earth.
And al ye ꝑ be maisters & haue
seruātes: you must prouide by
a discrete gouernāce of youre
seruātes, remittētes minas, not
by ouermuche threatenyng thē:
scientes q, et illorū et vester do mi
nus est in cœlis, et q, personarū ac
ceptio nō est apud deū. Knowing
that both their maister & yours
is in heue, & that there is no re
spect of persons w̄ god. And ser
uātes must make their prouis
sion by doyng their faithful ser
uice & obedience vnto their lor
des & maisters. Serui obedite do
minis vestris cū timore et tremore

Maisters.

Seruātes

in

in simplicitate cordis vestri, sicut
christo, non ad oculum seruientes
quasi hominib⁹ placẽtes, sed vt ser
ui christi facientes voluntatẽ dei ex
animo. O ye seruauntes, saieth
Paule, obey your maisters with
feare & trembling in the single-
nes of your hart, as it were vn-
to Christ, not doyng seruice vn-
to the eye, as they do whiche go
about to please men, but as the
seruauntes of Christ, doyng the
wyll of God, euen from the ve-
rye harte. So that all kynde of
men for the time of their abode
here in this worlde, muste here
make their prouision for these
foure last thinges, whether they
be maried or vnmaried, wife or
syngle woman, parentes or chil-
dren, maisters or seruauntes,
superiours or inferiours, magi-
strates

strates bearig rule, or subiectes
being ruled, whether they be of
the clergy or of the laitie: Euery
man must here prouide, by a cir-
cumspecte and diligēt walke in
their vocations, for the loue, fa-
uoure and frendship of God, by
obseruation of his commaundē-
mentes, Christ himselfe witnes-
synge the same, and sayinge: Si
præcepta mea seruaueris, manebi-
tis in dilectione mea. If you wyll
kepe my preceptes, you shall a-
bide in my loue, and haue my fa-
uoure and frendshippe. Whose
loue and frendshippe at the last
houre of deathe, shall stande
vs in better stede then all the
riches and lordshyppes of the
worlde: When at that houre,
thoughe all thy frendes, kinnes-
folkes & acquaintaunce shoulde

John. xv.

come

come with millions of golde, or
yet by force of armes, they maye
not at that dreadful grisely and
last houre, do thee anye helpe or
comforte: When other helpe, re-
fuge or succoure at that tyme
thou shalt haue none, but onely
at the handes of God. Let vs
therfore in all the meane space
of this presens life so dread and
feare God, so imbrace and loue
him, and so honoure and wor-
shippe hym, that we at the laste
houre maye haue his fauoure &
Roma.viij. frēdship. Et si deus pro nobis quis
contra nos? And yf god be on our
side, who cā be against vs? And
then we shall be sure to haue at
the finishing and knitting vp of
this life a verie quiet and a joy-
ful death: to receaue at the han-
des of God a very merciful and
moste comfortable iudgemente,
therby

therby to auoyde and escape the
tormentes of Hell : and to in-
herite the ioyes of heauen . To
the whiche he bring vs all That
hath so derely bought it for
vs , by the effusion of hys
most precious blood. To
who with God the fa-
ther & the holy ghoste
be al prayse honor &
glory for now and
euermore.
Amen.

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The.xx.day of August.
M.D.L.V.